L: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

the great number of very short women; but I am inclined to attribute it partly to the system of polyandry which prevails among them. This system is, I believe, almost universal amongst the mixed race of Kanetis throughout Kanawar and the other Kaneti districts, but as far as I could learn it is not so prevalent amongst the pure Botis of Ladák. The custom has therefore most probably been borrowed from the polyandrous Hindu race of Himálayan Kshatriyas, amongst whom it has been preserved for at least twenty-five centuries, since the Pandavan brothers jointly espoused the princess Draupadi.

The great differences observable in the stature of the Musalmán races of Shigar on the north and of Skardo on the south, must no doubt be attributed to the mixture of other races; of the diminutive Kirghiz of Pamer with the first, and of the tall Kashmiri with the second. The people of Shigar were once, I believe, pure Kirghiz.

In general the Botis have short, squat, stout figures, with broad, flat, ugly faces; but occasionally amongst the better classes I have seen both men and women who were well made and well featured, and with a fine rosy colour in their cheeks. Indeed, I have even seen a few of the women that were really handsome, with good regular features and fine figures. But in general they are all, both men and women, not only ugly but hideous, and more especially the old women. Dr. Gerard's amusing description of these people is too graphic to be omitted.* "In figure they are stout, waddling, and dumpy; * * * in face they are not beautiful, even when young; when past their climacteric, very unseemly; and when old, a picture of horrid ugliness.

* Asiatic Researches, XVIII. p. 249.

1; Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

362 ness. Not regardless of the aid of artificial charms, their hair, glistening with rancid oil, hangs loosely round their sunburnt necks. Sometimes it is woven into tresses which braid the contour of the face; but it is commonly unregarded, and blows out in the wind, giving them a shaggy appearance like wild beasts." Gerard's travels were confined to the southern districts of Láhul, Spiti, and Rukchu; in which the climate is much more rigorous than in the districts along the Indus, where apples, grapes, and walnuts are cultivated with success; and where alone I saw the fine-looking women mentioned above.

● 142 The face of the Boti is broad, flat, and square, with high cheek-bones, large mouth, and narrow forehead. The nose is broad and flat, and generally much turned up, with wide nostrils, and with little or no bridge. The eyes are small and narrow, and the upper eyelids usually have a peculiar and angular form that is especially ugly. The eyes are nearly always black; but brown, and even blue eyes, are seen occasionally. The inner corners are drawn downwards, by the tension of the skin over the large cheek-bones; the eyelids are therefore not in one straight line, parallel to the mouth, as is the case with Europeans, but their lines meet in a highly obtuse angle pointing downwards. This gives an appearance of obliquity to the eyes themselves that is very disagreeable. The ears are prominent, very large, and very thick. They have also particularly long lobes, and are altogether about one-half larger than those of Europeans. The mouth is large, with full and somewhat prominent lips. The hair is black, coarse, and thick, and usually straight and crisp. Bushy heads of hair are sometimes seen, but I believe that the frizzly appearance is not due even in

1:Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

142 part to any natural tendency to curl, but solely to the tangled and thickly agglomerated matting of the hair, consequent upon its never having been combed or washed from first to second childhood.

141 In the accompanying plates* I have exhibited four different views of two Botian skulls which I procured at Hanlé and at Lé. The first is a specimen of the nomadic dwellers in tents, the second of the settled inhabitants of houses. There is a considerable difference in the shapes of these two skulls, but I believe that the Lé specimen is a departure from the usual type; its elongated form being most probably due to some malformation at the time of birth. This is I think fully proved by the continuation of the longitudinal suture from the top of the cranium down to the nose. As a second skull from Lé, which I have in my possession, resembles very closely that of the nomadic Boti of Hanlé, this cranium may be taken as a very good specimen of the Ladáki type of Boti.

The characteristics of this type are almost the same as those of the Mongolian. The more striking are a round and globular shape of cranium, and a great lateral extension of the zygomatic arches, coupled with a narrow forehead, which gives what Prichard has called a pyramidal form to the front view of the skull; that is, if lines be drawn from the outside of the cheek-bones touching the temples, they will meet in a point at a short distance above the head. This form is quite different from that of the European skull, in which the width of the forehead is often greater (but I believe
144 never less) than that of the cheek-bones. In other respects these Boti skulls appear to resemble very closely

* Plates X. and XI.

1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

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Women of Lower KANAWAR

Kanet aged 30 LABRANG	Kanet 5 ft 0 1/4 in.	Girl aged 18 LIPÉ

5: Ribbach--28 b. M-5 (no date) 1940 AJ4 West Tibetans AJ4

/Following page 32/

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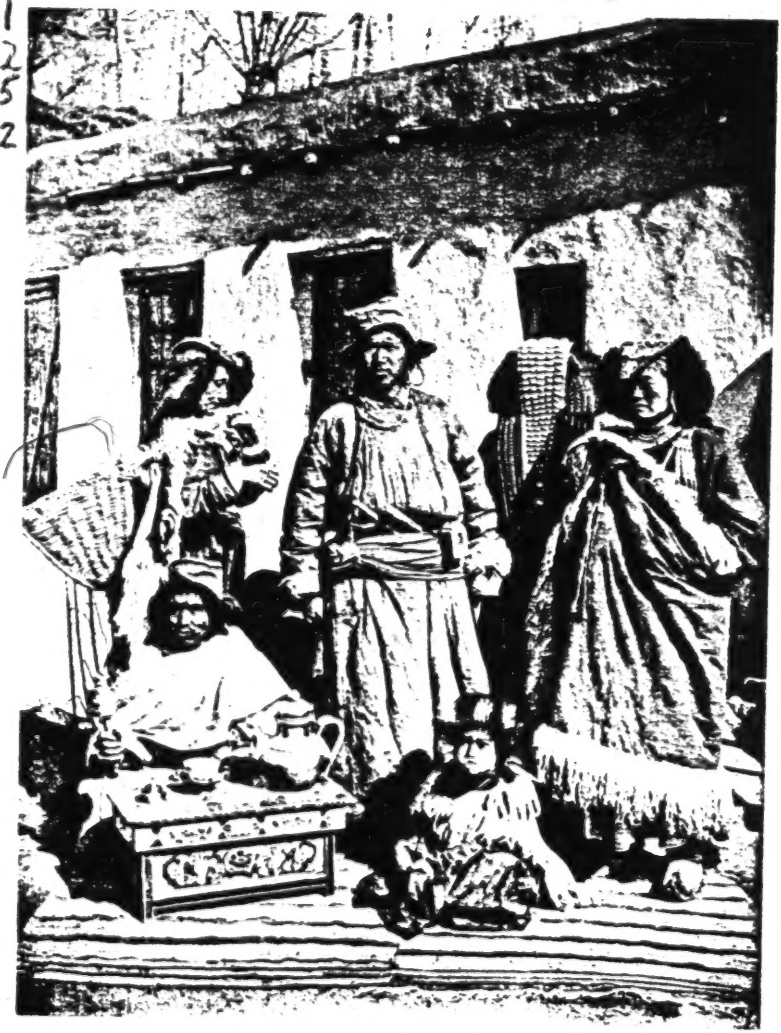

Inhabitants of Ladakh.

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

133 Chapter I. The District.

formation of sandstone and lime before alluded to. The valley is similarly described by Mr. Theobald :—

Villages and scenery in Spiti.

"All along the course of the Spiti river are seen old river terraces or deposits of shingle and sand, reaching to a height of some 400 feet above the present river level. Behind these regular deposits, rise almost mountainous accumulations of *débris*, precipitated by frost from the abruptly scarped limestone cliffs bounding the valley. The height of this gravelly mass mainly depends on the height of the cliff at whose base it has accumulated, but not uncommonly reaches to 1,500 or 2,000 feet above the river." In the depth of the valley the soft soil of the cliffs which shut in the river-bed has been hollowed out by the action of time and water into fantastic shapes. "Out of a soil of clay and bold rock," writes Captain Harcourt, "uprise rough monument-like masses that are not a little peculiar in appearance, for they are crenelated and honey-combed all over with deep holes and apertures as if scooped out by art, supporting on their summits great boulders of stone which in all probability have kept the masses underneath from wearing altogether away."

132 Climate of Spiti.

[133]

The seasons in Spiti correspond generally with those of Láhaul; though the spring is somewhat later, and the winter of longer duration. The mean elevation of the villages is considerably higher than in Láhaul, averaging 12,000 feet or over, and rising as high as 14,000. Snow begins to fall in December, and remains on the ground until the end of April, but seldom exceeds a depth of 2½ feet, which is less than in Láhaul. The cold during the winter is very severe and is aggravated by violent and piercing winds. Slight showers of rain fall in July and August, though the district is beyond the regular influence of the monsoon; severe frosts set in before the close of September, in which month Mr. Lyall records that a stream of water he had observed at night running down a slope from a broken canal, was turned into solid ice by the morning. "The climate," he adds, "is a remarkably healthy one; excepting a few simple complaints, such as colic or rheumatism; sickness appears to be almost unknown." He saw in his sojourn in the valley no cases of goitre or critinism, and remarks that "the muscular development of both men and women looks large and hard compared with that of the people on the south side of the Himalayas." In the summer Captain Harcourt records that the days are exceptionally hot. The mean temperature of the Upper Spiti valley is given in Messrs. Schlagintweit's tables as follows :—

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[48]

January	...	...	...	...	...	17°
April	...	...	...	...	...	38°
July	...	...	...	...	...	60°
Autumn	...	...	...	...	...	39°
Year	...	...	...	...	...	39·4°

137 Flora.

[13]

For an account of the flora and vegetable productions of Láhaul, reference should be made to Vol. X of the Linnean Society's Journal, which contains an excellent paper upon the subject by Dr. J. E. T. Aitchison, a Civil Surgeon on the Punjáb establishment, and late British Joint-Commissioner at Léh. The hills of Spiti are, as has been already stated, bare and devoid of forest. At the head of the valley there is a kind of bush willow which grows in the

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

797 871 Chapter III, B. Social and Religious Life.

Moravian Mission schools.

Schools are in existence at both stations, at Pú for boys as well as for girls, while at Kyelang at present only one for girls is attached to the Mission; about thirty girls receive instruction in reading, writing, arithmetic, religious instruction, singing, sowing, and knitting stockings, &c. Pupils of Christian parents attend the whole year; non-Christians only during the winter months; the latter being employed by their parents otherwise during summer. Several schools for boys were formerly connected with the Mission in different villages of Láhaul, the aim of all being to impart a good primary education suiting a rural population, among which the Mission chiefly works. After a course of five years or less, the boys were dismissed to their homes, others taking their place. Of late, however, circumstances arose which made it desirable to amalgamate these schools into one Government School at Kyelang, and thus it came about that the Mission, at least for the present, has no boys' school. The number of pupils at Kyelang is at present about thirty girls, at Pú about ten girls and from ten to fifteen boys.

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As to literary works the Mission has published ten school books, including a geographical work with maps and compendiums of general and sacred history; one small and two large Dictionaries in the Tibetan language (Tibetan-English and Tibetan-German); the New Testament has been translated and printed, or rather is at present issuing from the press in Europe, while portions of the Old Testament are also ready for the press, &c., &c.

000 Language.

The language of the whole Kúlu sub-division has been fully discussed in Part II (pages 33—35).

184 871 212 Education.

In Láhaul a comparatively large proportion of the population can read and write Tánkri, Pahári and also Tibetan. Education is more advanced here than in Kúlu. The *lámás* can all read the printed character: but they are not all able to write Tibetan; and they do not as a rule know Tánkri. The traders know both Tánkri and Tibetan. The fact of the Láhaulis engaging generally in trade both with Kúlu and with Ladákh and Tibet, may explain why the elements of education are more widely spread among them than in Kúlu. There is only one school in Láhaul, and in it both Urdu and Tibetan are taught, boys having to pass through a course of Tibetan before they are admitted into the Urdu classes. Still here, as in Kúlu, education is considered as a species of *begár* or forced labour: and the parent expects to be exempted from carrying loads and so forth, while his son is at school. In Spiti education is at its lowest. Few can read, and fewer still can write. Urdu is unknown; and an interpreter is kept to translate for the Nono's benefit the few orders that relate to that part of the subdivision. There is no school in Spiti.

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142 Appearance of the people.

At first sight of the people of Spiti and Láhaul you perceive that you have left India, and are among a Tartar or Mongol race. The figures, both of men and women, are short and stout; their complexions are a ruddy brown instead of a black brown or dusky yellow: their faces are broad and flat, with high cheek bones and oblique eyes; they have broad mouths and flat noses with wide nostrils. Except in extreme youth, the skin of

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

the face is always marked with lines and wrinkles. In fact, none of them can be said to be handsome, and the old women are quite hideous; the only redeeming point is the look of honesty and smiling good humour to be recognized in almost every countenance. In those parts of Láhaul in which there is most admixture of Hindú blood, the blending of the two types is very clearly distinguishable.

Mr. Lyall thus describes the character of the people of Láhaul and Spiti:—

General character of the people of Láhaul and Spiti.

"The character of the people is solid and conservative; their power of united action is considerable, as will be seen from the description I have given of the arrangements in force with regard to *beyár* and common expenses; they seem to me not quick-witted, but eminently shrewd and sensible. Though they show great respect to their hereditary nobles and headmen, they would, I believe, combine at once to resist tyranny or infringement of custom on their part. The headmen have certainly been hitherto very careful not to offend public opinion. They have few ideas in respect of manners; when holding a court or a meeting, I have often seen the whole assembly burst into a roar of laughter on my making a mistake in the language of a ludicrous character, and a man would fill and light his pipe under my nose on similar occasions without thinking of asking leave. But these same people answered all my questions very carefully, and carried out my orders with great fidelity. Murder, theft, or violent assaults are almost unknown among them,* and they seem to me to be fair, and often kind, in their dealings with each other; on the other hand, I agree with Mr. Heyde in considering the standard of sobriety and chastity among them to be exceptionally low. Drinking is a common vice in all cold countries, and the want of chastity is accounted for by the custom of polyandry in Láhaul, and of celibacy of younger sons in Spiti, which leave a large proportion of the women in both countries unmarried all their lives. In spite of these two frailties the Botis seem to me (like the Scotch country people, who are also subject to them) to be an eminently religious race; they seem to think that to withstand these particular temptations is to be a saint, and that in ordinary men who do not aim so high, to succumb is quite venial. The lives of their saints are full of the most austere acts of virtue and mortification of the flesh commencing from the cradle, which are certainly calculated to make the ordinary mortal abandon the task of imitation in despair; and their religion, though it fails here, has, in my opinion, considerable influence for good in their minds in other respects; more at least than the forms of religion practised by other races, Hindú or Muhammadan, have at the present day in the parts of Hindústan with which I am acquainted. This is not surprising, as the moral teaching to be found in the Buddhist books is of a very high kind: the love of one's neighbour is one of its principles, and this is extended to include even the brute creation. So, again, though good works are balanced against sins, yet their worthlessness, when not done in a humble and reverent spirit, is recognized. In regard to veracity I have found them superior to Hindús; in hearing law

* Of late years the people of lower Pattan, in Láhaul, have got a character for picking and stealing from merchandize in their hands as carriers; but they are a race apart, of mixed blood and religion, descended for the most part from criminals from other countries, who took refuge here from justice in former days. Besides they have been demoralised lately by opportunity and impunity.

/33 even the tributaries were murky with silt. One side stream about twenty-five feet wide was on a rampage. It had freshly gouged out the mountainside, sweeping away a bridge, washing away many feet of trail, and biting deeply into a ravine. We had to climb high to cross it.

000 Several travelers of the trail had piled up at the one place where the stream was fordable. One train, made up of small donkeys, was being unpacked so that the animals could cross on their own. Men and women were fording the stream, stepping gingerly in the fast, dark water, leaning against the powerful current as they fought their way across.

I took the crossing lightly, as if it were only a casual thing. A thin, dark Lahuli, wiser than I, noticed my cavalier manner and happily waded into the stream to meet me. We met just in time, for I was not prepared for the tremendous onslaught. The main current had me off my feet when the strong arm of my unknown Lahuli friend caught me and half dragged me to shore. While I was waiting for my pack train to catch up with me, my Lahuli friend and I stood guard at the ford, helping all travelers who came along.

Among them were two women and a baby. My Lahuli friend waded across, took the baby from the mother, and brought it safely to the other side. I guided the women, giving one of them a hand and letting the other lean against me. They were wet and breathless when they reached the shore. There were thanks in their eyes and on their lips as they uttered strange words of appreciation, put the baby back in the sling that hung over the mother's shoulders, and took to the trail.

Later we passed them. And when we were having lunch on a huge rock that sat astride the trail, they caught up with us and began a long conversation with Rahul. As he talked I studied
• 142 these women. They were in their late twenties, with dark skin and coal-black hair. The Kulu women had been about as dark, but they had sharper features. These Lahuli women had more of

the Mongol characteristics. They[1] were inclined to be squat, their noses flat, their foreheads high. They parted their hair in the middle, tying it at the back in a tight knot. Their hair, shiny with the oil from apricot pits, was adorned by headdress. One wore a white egg-shaped pin (*poshel*) at the top of her forehead; the other wore yellow egg-shaped pins on her temples. Each had long earrings of gold and several bracelets of silver on each wrist. They were barefooted, their toes gnarled like talons, and they walked with ease on gravel on which I would not have been able to take one step. They wore long black dresses of coarse wool, dresses with tight-fitting sleeves and bodices and large full skirts.

The mother did most of the talking; and I noticed that as she talked the other woman became coy, holding the corner of a gray wool shawl to her mouth.

The status of Lahuli women is different from that of Kulu women. They carry the full burden of the house and the main burden of the fields. The men plow in the spring and help out with the harvest in the fall. The rest of the time they sit under a tree and watch the women hoe, cultivate, and weed. And when the wheat or barley is cut, it is the women who carry it in baskets or slings on their backs to the threshing floor and winnow out the grain. Lahul is indeed a man's world. Kulu women, who, as I have said, enjoy a large degree of equality, therefore do not like to marry Lahuli men. A Lahuli woman likes to escape her drudgery and marry a Kulu man. A Kulu marriage is indeed the ambition of Lahuli girls. That is the way my cook, Budh Ram, got his lovely wife. She had come across Rothang Pass one day, and Budh Ram soon claimed her as a bride.

These Lahuli women, like the other Trans-Himalayan girls described in Kamal, *Land without Laughter,* though in an inferior social position, have a large degree of independence in their sexual relations. We would call them promiscuous. Budh Ram bashfully told me one day, "The Lahuli girls will run, but it is easy to catch them."

[1] [i.e. Lahuli woman— ANALYST]

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

[Facing p. 64]

133

At Rothang Pass it seemed that I was on the threshold of another world—a world where magic played the major role, where one in quiet meditation could contact the spirits that occupy a place existing far above the earth.

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The women of Gya were giggling as they started to sing. The song is a take-off on a man accused of being a lama. The man's name is Tashiwangyal and he is the singer.

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The Gya singers were accompanied by an orchestra of two musicians.

133

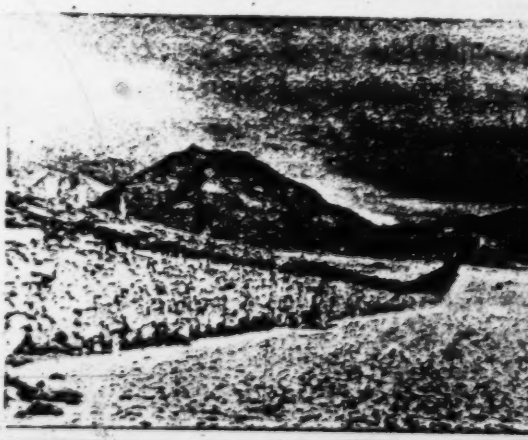
There is a power lurking in these Himalayas greater than any man.

142.

My most interesting patient was an old Ladakhi woman.

132

As one passes a mani wall, keeping it on his right, all the prayers engraved on the stones are said for him: Om Mani Padme Hoom, Om Mani Padme Hoom.



[Facing p 128]

D: Douglas T-3 (951)953 A34 W. Tibetan A34

292

Bakula is a Yellow Sect lama whose soul has been traced back beyond Buddha.

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The Ladakhis are poor people—poor in the strictest sense in which we use the word.

341

The castle of the King of Ladakh still stands. But it is today empty—filled with cobwebs, bats, and the memories of an ancient power that events have transferred to other hands.

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Zila played the daps and sang of love in a sad and melancholy voice.

[facing p. 192]

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

Looking overhead into a clear azure sky we noticed two perfect and complete halos round the sun, and were informed by our servants that these signified either the crossing of the pass by some really great men, or the birth of a King.

Our camp had been pitched in a sandy plain surrounded by hills, through which a sluggish streamlet meandered, passing within a few yards of our tents. After a cup of tea, partaken of inside our temporary home as a cold wind was blowing outside, and a rest after the day's trek, we emerged for a walk, and to our surprise found that the whole plain had been converted into a lake. Literally within a space of three hours some giant must have dumped down this expanse of water, measuring about two hundred by one hundred and fifty yards. Next morning practically the whole had disappeared, and this seems to have happened daily for weeks. From here we passed over other plains where the same had occurred, till suddenly there lay before us a large green deep lake, from whose banks there rose a row of sandy mountains, behind which glorious snow-covered peaks stood sentinel. This large inland lake, called "The Panggong," runs far into Tibet, and is formed of brackish water. Seen in the morning light, it really is a fine sight.

Leaving it on our right, we reach the village of Pobrang. We may call it a village, for it can boast of two houses, and is certainly the last resort we could designate by such a name, until we get well into Tibet. Here we get our first glimpse of the Changpas or inhabitants of the Northern Plain. Rough and unkempt-looking, they are not altogether the sort of fellows one would like to meet alone by night, but their jolly smile would soon dispel all fears. Let us first describe them, as far as description is possible, and then glance at their dwellings. Their eyes are typically Mongolian, their noses large and firmly flattened. Long hair, which surely has not made the acquaintance of brush and comb for years, if ever, and which ends in a pigtail, surmounts faces

24:Peter E-5 (1938)1963 AJ4 West Tibetans AJ4
Ladak

resentatives of the other lamaist sub-divisions, the *Gelug-pa* (*dGe-Lugs-pa*) or Yellow Hats and the *Nyingma-pa* (*sNing-ma-pa*) or Red Hats. The Moslems are all Shias, often called Baltis because of their affinity to those people. An exception are the Sinkiang Turki and Uigur merchants who live in Leh and constitute a foreign minority; these people are orthodox Sunnis. They have intermarried with the local Buddhist Ladaki women, and their offspring are known in Leh as *Argons*; there are about 300 of these, and they are classified with the Moslems, to whose religion they always belong. A small ethnic group of distinctively different racial appearance, is constituted by the Dards living in the extreme west of Ladak. Culturally they are Buddhists like the bulk of the population, but they are fair with blue eyes, and their features are those of the Nordics of Europe.

The language spoken in the whole of Ladak is a dialect of Tibetan, the characteristic of which is that it is more archaic in form than the Tibetan spoken in Lhasa, where the language has gone through a process of considerable evolution. Dogra is spoken by the ruling officials of the Kashmir State and the Dards have a tongue of their own, an Aryan language.

In physical appearance, the ordinary Ladaki men and women resemble their Tibetan cousins in that they have broad, mongoloid faces, slit eyes and black, straight hair. The men, however, have more hair on their faces that the average Tibetan can grow, and this is a distinctive characteristic. The masculine costume is the same as I have described earlier for Rupchu, and I should add that both sexes wear their hair long, but plaited at the back. Washing among the peasantry is resorted to very little, and the general appearance of the Ladakis is untidy and dirty, not to mention the fact that they smell strongly. When the weather gets chilly in the winter, or when a voyage to some other part of the country necessitates going through a colder area, more clothes are simply worn over those already on the body, and temperatures are measured by the number of gowns one is obliged to put on.

The houses of the peasants and of the majority of the inhabitants of Leh are solid structures built of stone in traditional Tibetan style. They are pleasant to look at with their flat roofs, white-washed walls and gaily painted doors and windows (the lower part of which is usually broader that the upper part), but they have the drawback of having a stable for the horses and mules on the ground floor, and no chimney in the kitchen, the smoke being allowed to find its own way out through the cracks and joints of the ceiling and roof.

24: Peter E-5 (1950-1957) 1963 AJ1 Tibet
West Tibetans AJ4

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Fig. 37. The Tok-Tok family: left to right: Lobsang, Ishe Döndrup, Stobgyes, Chungnid, Sonam Döndrup, Gon-po. Chungnid is holding Dok-pa in her arms.

Fig. 38. The Old-Idan family: left to right: P'hüntzok, Kumchok, Putit, Sonam with Sonam Putit in his arms, and Tsewang Putit.

[P. 480-B]

24: Peter E-5 (1950-1957) 1963 AJ1 Tibet AJ1
West Tibetans AJ4

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Fig. 41. The Bata section of the Tsong-k'har-pa family: left to right: Döndrup, Murup, Palkid, Ishe Paljor, the *porjag* of Shing-k'hang.

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Fig. 42. Dorje Yöndron with her step-son and husband No. 2, Sönam Wang-chuk Dele Rabden Sä I, at Kalimpong.

[P. 480-D]

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

LADĀKHIS.

The Ladākhīs have the Turanian cast of feature—that which we are apt to call Chinese, from our having become most familiar with it through the Chinese division of the Turanian family. They have it not perhaps in its greatest intensity, but still unmistakably. The cheek-bones are high; from them downwards the face rapidly narrows; the chin is small and usually retreats. The most persistent peculiarity is that of the eyes, of which the outer corners are drawn out and the upper eyelids are overhung by a fold of the skin above. The eyes are brown in colour. The nose is pressed, so to say, into the face; and it is often, but not always, depressed at the bridge. The mouth is large and inexpressive; the lips project, but are not thick. The hair, which is black, is cut quite close in front and at the sides of the head; behind, it is collected into a plait or pigtail, which reaches about to the small of the back. Moustaches are always or nearly always present, but they are small, and the beard is very scant.

In stature the Ladākhīs are short, several inches below the English middle height. Cunningham gives nearly 5 feet 2 inches as the height of the men and 4 feet 9¼ inches as that of the women. Both sexes are broad-made and strong. There is no doubt that they are an ugly race; their best friends cannot deny it. As to the women, the best that can be said of their looks is that some of the younger ones are "not so bad looking."

One is glad, on coming to the subject of their character, to find more to be praised. The Ladākhīs are cheerful, willing, and good-tempered; they are very ready for a laugh; they are not quarrelsome, unless it be when excited by their intoxicating drink, *chang*, and if over that they do get to wrangling or fighting, no bad blood remains afterwards. They are by no means ingenious; simplicity and clumsiness are characteristics of them. There could hardly be two national characters more opposed than those of the Ladākhīs and the Kashmīrīs; these latter, quick, versatile, and plausible; the others slow, inapt,

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

this, to reach above the ankle; the leg is further protected by felt gaiters, secured by a tape wound many times round. This *chaussure* is good against cold, and is not bad for rock-climbing where the ground is dry. 291

The women wear a gown, the skirt somewhat gathered into plaits, of vertical stripe of woollen cloth, generally blue and red alternately but sometimes patterned, sewn together. Over the shoulders is worn a kind of shawl, of sheepskin with the wool inside. For head-dress they have only a strip of cloth, ornamented with shells or with rough turquoises, from the forehead back over the middle of the head, and lappets of cloth edged with fur over the ears, but under the hair. They wear the same sort of shoes as the men. The dress of neither men nor women varies with the season of the year.

The only division of the Ladākhīs—the only caste division—is that the blacksmiths and the musicians belong to castes which are considered low; the blacksmith caste, I believe, being thought the lowest of all. These low castes are called *Bem*; with none of them will the ordinary Ladākhī intermarry. 564

The priesthood of Lāmās does not make a caste; the office is not hereditary. 793

CHĀMPĀS.

The Chāmpās inhabit the higher country—the valley of the Indus above the villages, the other plains, or flat-bottomed valleys, of Rupshu, and a few outlying places. 131

They are not very different from the Ladākhīs. Their different occupation would be sure to produce some changes; or rather, it should be said, probably, that the settled life of the inhabitants of the villages had changed these last from what their ancestors were, who lived the nomad life, and who now are represented by the Chāmpās. For it is likely that the course of events was this—that of the Tibetans, spreading north-westward, some reached a country they were able to settle in and to cultivate, while some remained in the higher parts, and kept to their pastoral ways. The difference in the face that struck me was that the Chāmpās have rather a projecting chin, while the 563 142 181

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
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142 Ladākhīs, as before said, have a receding one; the Chāmpās,
181 again, have a more expressive mouth. They are a most hardy and a most cheerful set of people. Living all their lives in a severely cold climate, and getting a scanty subsistence, they still have the best of spirits. When, after a day's journey, they collect round the scanty fire that is warming their evening meal, their merry laughter shows what a good heart they can keep in what, to strangers, seem to be the hardest of circumstances.
[22] Their lives are spent in tents; they stay for a month or two at a time in one spot, to graze their flocks and herds, and then they move with them whither the advancing season promises better pasture. Some few details of their way of living will be given when we come to describe the country itself which they frequent.

291 The dress of the Chāmpās is almost the same as that of the Ladākhīs, only that some of them wear the long wide coat of lamb-skin, instead of woollen cloth.

582 As a rule, the Chāmpās and Ladākhīs do not intermarry. The
56 religion of the two is the same, but it lies light on the Chāmpās.
162 Their young men do not become Lāmās. The number of these Chāmpās within this territory is very small; there are hardly more than a hundred families of them. Ethnologically they are not different from those who inhabit the next tracts to the south-east—country which is under the Government of Lhāsa.

COLONIES IN LADAKH.

565 There are some families who come and go with the summer,
221 and a very few who have settled, of a race called *Khamba*. They are of the country named Kham, far to the east of Lhāsa. By what road they first came from their own country I know not, but now they reach the districts of Zānskār and Rupshu from, strange to say, the side of India. They are of Tibetan race, and their language, though different from that of our Chāmpās, still can be understood by them. The Khamba are professional beggars, of a very vagrant disposition; they wander about some part of India in the cold months, and find their way up here in the summer,
565 subsisting by begging. It is strange that they should come to such

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subject of them wants to be treated in a technical way; a notice of these I hope to communicate to the Geological Society.

Of the inhabitants of the villages from Sanācha to Hanū I have purposely refrained from saying anything here. They have characteristics indeed of the greatest interest, but I keep back the description of these in order to bring it into connection with that of the other Dārds, for to the Dārd race the people here belong. The reader should look for the ethnological peculiarities of this tract in Chapter XVIII., under the heading "Buddhist Dārds." From the next village, Achīnathang, upwards, the people are thorough Ladākhīs in race and language.

At Achīnathang the Indus Valley begins to be rather less confined; the road along it is such that one can ride. Achīnathang itself is a neat and pretty village, on a plateau of river-alluvium 200 feet above the water. Near this place, in the pebbly alluvium formerly deposited by the river, at a height of 120 feet above it, are to be seen shallow pits, from which Baltī gold-washers had dug earth which they carried down to the water side to wash for gold. Every few miles, on each side of the river, are seen little tracts of cultivated ground. One was a continuous strip on a narrow plateau, a mile in length and but fifty yards wide. Sometimes, as at Skirbichan, is a wider expanse. Each tract has on it a collection of houses in proportion to the area, at the rate of a house to three or four acres. These white houses, half hidden by the foliage, and the spread of green fields, contrasting with the bare surrounding country, make each little village a charming sight. In this part the Ladākhīs are well grown; they are taller than those of the neighbourhood of Leh. This I connect with the somewhat milder climate and the consequently less severe life experienced.

Besides the villages which we see along the Indus Valley there are several in the side valleys which join from both right and left. At the mouth of these valleys one sees but a narrow opening; from this they often stretch up for miles, and contain cultivated land and several hamlets. Of these the higher ones endure a distinctly more severe climate than do the villages of the main

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flourish, and there are generally some one or two buildings of a better character than the ordinary peasant's cottage—as a monastery and a village headman's house—which brighten up the place. A character of the villages here—which those of the rest of Ladākh have not—is the enclosure of the fields with dry thorn hedges; these are necessary for a protection for them from the ponies of the travellers who pass through this country on their way to Yārkand. Another peculiarity is that a large number of the fields are laid in for grass; the letting of the pasture to the travelling merchants being a profitable business.

For equal altitudes the climate of Nubrā is nearly the same as that of Central Ladākh, except that probably the winter snowfall is, as regards the valley, somewhat less. Between each fall of snow so much of it disappears by evaporation and by the wind drifting it, that, throughout the winter, the cattle, sheep, and goats are able to graze in the low pasture grounds, only at night are they taken in under cover. Some of the villages have mountain pastures, to which the flocks are driven in summer time; but the climate is so dry that these afford but very scanty pasturage. The vegetable products are nearly the same as in Central Ladākh. The naked barley is the most general crop; wheat is grown in nearly all the villages, but not in large quantities, as the people themselves do not consume it. There is a little fruit—apples, walnuts, and apricots; of apricots the sweeter sort ripen only in the Shāyok Valley below the junction of the rivers; in this part also melon and water-melon ripen. Unmārū, a village which has a southern aspect, is the best place for fruit in Nubrā. The people of Nubrā, under the head of Ladākhī, have been described in the last chapter. There is this difference in them when compared with those of the near neighbourhood of Leh, that they are taller and thinner. The difference seems to be due to local circumstances. I could not trace it to any admixture of other blood. The characteristics of high cheek-bones and elongated eye are found in almost all. The customs of the Nubrā people, as far as I know, differ in no respect from those of the people of Central Ladākh.

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green cultivation. Then the welcome halting place—a rest house for lunch, a famous monastery some hundred years old, a ruined castle as usual, and a further three miles on to a most picturesque monastery which is five hundred years old, and the entrance to the Leh valley. Here we left the river Indus, to make the gradual ascent over the now better road to Leh, which we could see some four miles in the distance, and which I must admit did not thrill me as we made towards it; we had passed on the way so many beautiful places that I expected to discover in Leh the jewel of them all. As we neared it we could make out on the hill the great, one hundred roomed palace of the ancient kings of Ladakh, and above that the enormous—in their spread—buildings of the monastery, and were duly impressed, though not overawed, for everything seems to be of the same earth stone colour, as though the buildings, which could be made in miniature with a child's box of bricks, have risen from the rocks like the commencement of an eruption which changed its mind, just as we had seen so many of them on our way, now decaying back to from whence they came.

But Leh is an important place, not only is it the capital of Ladakh, but it is also—and to the people of the country this is far more important—the religious capital of Western Tibet, besides being a great centre for caravans passing to and from Central Asia, the entrepôt of trade between India on the south, and Yarkand, Khotan and Tibet on the north and east. Here in the great bazaar which is held in the September month of each year. Traders from Turkistan, Siberia, Tibet and other parts of Central Asia come to buy, sell and barter their merchandise with those who have come from Kashmir and India, so that we found people of all races and religions there with Buddhism predominating, and a sprinkling of Mohammedans; a Moravian Mission is there also, and among the people are to be found numbers of Mohammedan half-castes known as Arghons; they are the offsprings of visiting traders and the women of the land "with whom they have made a temporary marriage".

The Ladakhis are Mongolian in features. Their ugly faces are soon forgotten though, since they possess a pronounced sense of humour and are always laughing, although their dirty stubby teeth then seen are not an enhancement to their beauty. Very

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few are over five feet in height, and they appear to be compact, but this is not too easy to decide since the men wear very thick long-sleeved cloaks or chogas—much like dressing gowns tied round the waist with a leather girdle—loose trousers tucked in felt gaiters and boots; usually they wear woollen caps with ear flaps and their oiled, black pig-tail of hair hangs behind. The women wear long gowns like coat-frocks with full skirts, sheep-skin chogas and cloth caps which have ear flaps standing out. The best clothes kept for gala holidays have the head dress made of velvet, trimmed with fur edging and ornamented with large corals, turquoise and silver; their frocks are bright with trimmings of brilliant braids and scarves which tie in front—all the cloth is home spun; their "furs" consist of a short, gaily coloured cape trimmed on its edge with long, silken goat hair.

The younger women are quite good-looking, the skin is tight on their faces, and they have a fresh bloom upon their high cheek bones. None know their age, so that it is difficult to judge if they age rapidly or normally, though I have seen many mothers who looked old enough to be grandmothers and long past childbearing, with children tied to their backs. When once the skin slackens it rapidly becomes wrinkled and dark. It seems that they use as a cosmetic the bright yellow juice of a berry, which also acts as an astringent. I do not believe they ever wash it off; when it wears a bit they apply another coat.

The population consists of two communities, the Ladakhis proper and the Champas or nomads; there is no intermarriage between them. The Champas are the shepherds; they take their flocks of sheep and herds of goats to the upland valleys where they live in tents, very rarely does one become a monk; it is they with their wool who supply the principal commercial export product of the country. The Ladakhis are mostly engaged in agricultural pursuits, each family having its tiny portion of land. These people are poor by modern standards, living a simple life in a country which has not yet heard of the modern inventions and progress of the outside world. They plough the land with an animal called a zho, an ever-grunting beast which is a cross between a yak and a cow, the land being watered either by the river or by canal water. They grow barley, wheat, buckwheat, beans, peas and rape seed, and at the greater heights